

THE LESBIAN WAY OF LOVE

Article by Azoretta Houston,
Generally misunderstood by society, the
female homosexual has many of the same
problems and needs all women encounter.



Very few subjects are so grossly misunderstood as female homosexuality. Lurid newspaper accounts tell of suicides and violent quarrels. Psychologists, preoccupied with "cures" or conver-

tions to heterosexuality, delve into the sometimes unhappy backgrounds of their patients. Pulp novels vividly describe miserable physical debacles and within the ranks of most people there exists the stereotype of the mismatched woman, bellicose-toned genes and a penchant not to be trusted around little girls.

It's quite possible that our contemporary society with its confused views on sexual matters fosters an indulgence in lesbian activities; nevertheless, homosexuality has existed since the beginning of recorded history and has prevailed in all types of societies. The ancient Hebrews regarded homosexuality as a trivial obscenity. Their male homosexuals were subject to capital punishment; however their lesbians merely received flaggings. The ancient Chinese sold non-coloured artificial phantasies for the use of women in satisfying other women. In Egypt and India, where women lived together in harems, lesbian activities were a common pastime and were generally tolerated by the traditional masters. Among the Aztec deities, some of the females as well as males were homosexual. Wall carvings in Indian temples often show lesbiaic sexual relations.

Homosexuality was widely practised and officially condoned in ancient Greece, where Hippocrates, born on the island of Kos during the sixth century B.C., became the advocate of equality for women and the practice of love between women. Hippocrates, because for its inseparable practices, permitted female homosexuality at least among the upper classes, and it is said that female slaves, called *hieraias*, were called upon to do sexual favours for women athletes at the baths.

Christianity dealt with homosexuality harshly, but the punishment for males was always greater than that for females. From the Renaissance on, lesbianism became a clandestine practice condoned by women of power and influence. Major European cities had numerous lesbian brothels. A number of famous women in history, among them Marie Antoinette, are rumored to have had lesbian affairs.

Among primitive societies, there rarely exists a linguistic term to describe the sexual relations of women with other women. And not surprisingly, matriarchal and lesbian cultures have often been linked to homo-social groupings. One pertinent study, however, that of Ford and Beach recorded in *A History of Sex and Behavior*, investigated a total of 100 primitive groups. Male homosexuality was found to exist in 70 of these societies and lesbianism was present in 11. The activities included vaginal masturbation and the use of an artificial penis.



Lesbian make much use of oral caresses, oral copulations and the licking of the clitoris or the digits that homosexual males do.

Clitoral stimulation by rubbing private parts together, called 'cliturbation', is commonly used by lesbians during lovemaking.





Lesbians are only occasionally employed in lesbian foreplay; they prefer using breast stimulation and finger manipulation.



The techniques will be the teeth and lips—can be used during oral stimulation. Many women can be made to climax this way.

No one knows just how widespread lesbianism is in America today, but the situation in which the lesbian finds herself is not difficult to describe. Officially she is not permitted government employment or any work requiring a security clearance. Also she is banned from the armed forces, although it is well known that many such women have been in the services. Although many lesbians occupy distinguished positions in the arts and the professions, a lesbian's success almost always depends on her hypocritically passing as a woman with heterosexual preferences. She must likewise wear a mask for her family and former friends or else find herself ostracized and alienated from them. What's more, there is virtually nowhere for her to take her personal problems. Psychologists, having finally relinquished the idea that homosexuality is taboo, now concentrate on cures in early childhood and are intent on curing the lesbians of their preference for other women. Few psychologists indeed are orientated toward helping these women fulfill themselves in the lives they have chosen.

The difficulty that most lesbians face is that society regards their sexual preference as a disease rather than as a valid way of life. A few cases on

record show that lesbians can be made to renounce their identity as lesbians and live ordinary heterosexual lives. Dr. Albert Ellis, for example, has claimed that prolonged therapy has produced a number of such cures. Many other psychologists cite their lack of success in these endeavors. The reason is that lesbians do not want to be cured. They want to be allowed to live out their lives as lesbians and be accepted for what they are.

One of the misconceptions about lesbians is that these women want to be men in every way possible. The most common type of lesbian is the one who crops her hair short, wears men's clothing and perhaps smokes cigars, but such women are in-

died a small minority among practicing lesbians. Usually the "butch," or the girl who plays the dominant role, is indistinguishable from the average athletically inclined heterosexual female. Actually, no more than half of all lesbians are butches. The "butches," on the other hand, wear frills, makeup and perfume and thoroughly enjoy their femininity. Lesbian women do not want to give up being women; what they do want is to be with other women.

Like other women, most lesbians seek love and the security of a long-term relationship. Much



Many lesbians insist that the female genitalia are delicate and lovely while the male genitalia are gross and ugly.



Lesbian who live together for a long time develop their own techniques for bringing variety into their sex lives.

less promiscuous than male homosexuals, most of them follow an east-west divide and on affairs that are totally devoid of emotion. Also they are more aware in their relationships with their partners than are male homosexuals, with fewer displays of jealousy. A gay male would be reluctant to take his lover to a queer bar for fear of having him stolen by someone else; a lesbian couple, however, may seek the companionship found in a lesbian hangout with no such fears.

No one knows just how many long-term or permanent lesbian relationships there are. Since it's not an uncommon pattern for unmarried women of all ages and in all walks of life to live with other women, lesbians living together are often able to keep their sexual affairs completely secret.

I met one such couple who'd managed to obscure the true nature of their relationship from their families and co-workers, but who let their hair down with a small circle of friends, some gay and some not. Ellen and Judy had been living together for a little over ten years. Nothing seemed strange about their appearance, although Ellen dressed a little more conservatively than the current fashions, wearing longer skirts and subdued colors. The only factor that might arouse suspicion is an outsider was the difference in their ages. Ellen was thirty-eight and Judy only twenty-nine at the time I met them. They seemed like an ordinary pair of roommates, except that when they were with people they knew well and trusted, it was obvious that they really loved each other.

"I'd been through a lot of hell before I met Judy," Ellen confided. "I began to suspect that I was a lesbian when I was in my early teens and



Some lesbian relationships have varieties of sexual playfulness that would not exist in a male-female association.



Endings can be as subtle as beginnings in many families, who must rely on unconventional practices for most milestones.

for a while I thought I'd outgrow it. At eighteen I even went so far as to get married. He was a nice guy and I cared for him a lot, but what a disaster our sex life was. I had to pretend I was with another girl to keep from getting sick. I stuck it out for three months, then I finally told him I was gay and we separated.

"It was a long time, though, before I met Judy. I fell in love and got deserted time and time again. Always with girls, though. I'd had enough of men. I kept hoping that I'd meet someone right.

"I met Judy not long after she'd come out," you know, had her first lesbian experience. "We met in a bar. I thought she looked so cute and I wanted to spare her all the difficulties I'd gone through. I wanted to give her a real home."

Judy and Ellen both work, although Ellen's

job is more demanding and pays quite a lot better. They share most of the household tasks these days. At first Judy did most of the cleaning, but Ellen discovered they could afford a maid. They pool their money and make joint decisions on how it should be spent. They have some fine antiques and a large collection of books. Judy has an impressive wardrobe of impeccably feminine clothes, usually selected by Ellen.

"I think we're a lot better organized than most roommates," Judy said.

"And a lot better off than plenty of married couples," Ellen added. "For one thing, both of us are completely faithful. How many married couples these days could make that statement?"

The one thing that seemed to be missing from their lives was an active social life, though they



Many lesbian couples are brief, consisting from a chance meeting in a gay bar and ending with the arrival of death.

both claimed they didn't miss the gay bars and the gay parties they'd once frequented and they got along just as well seeing their respective parents only rarely. But they both wish they didn't have to be so secretive about what they are and how they live.

Naturally not all gay girls are as content and well-adjusted as Ellen and Judy. Perhaps a more typical case is that of Myra, an attractive blonde who lives alone. Myra, who is thirty, has been traveling in lesbian circles for about twelve years, but has never settled down with any one partner.

"Yes, I've been in love and I've been 'heartbroken,'" Myra said. "I'm the passive type, I guess, but most of my involvements have been with girls who are 'kink,' you know; they're not really bitch or bimbo, they can go either way. There's an old saying, of course, that everybody's in it once they get in bed."

When asked what the most memorable affair of her life had been, Myra replied, "That would have to be Jane. A beautiful, fair-skinned blonde, a natural blonde. We always had something to talk about and we made love magnificently right after night. It was fantastic. Then Jane met a man and decided to try to go straight. I don't know if she ever made it. I don't see how she could after what we'd had together. After she'd gone, I moped around and wrote poetry about the 'breaking of our soft, sacred bodies' and the 'overriding sorrow of our



It is commonly believed that lesbians are slaves, but women who value such objects are usually bisexual.



Fearless are excellent sources of positive stimulation, especially when applied directly to the clitoral area.

separation.' I guess it sounds pretty corny now. Then finally I got hold of myself and went out looking for someone else. I began to dig the bars, the dim lights, the chitter, the noise and the dressing...

"I had chances to mess in with girls, of course, usually bitches who wanted to take care of me. But I'm too independent for that and I couldn't live with anyone unless I was sure it was really love."

Kyle's case may seem odd, but yet it's not really so different from that of numerous unmarried girls who have heterosexual affairs. And

Myra may someday settle down, but with another girl, of course.

Another pattern that occurs more frequently than one would suspect is that of a lesbian carrying a male heterosexual. D.W. Cory in *The Lesbian in America* describes one such couple, who were drawn together by mutual respect and the need for some stability in their lives. They never attempted sexual relations together, but each went on having his own affairs. And whenever an affair ended for one of them, there was always the other to fall back on for solace. Though an unusual marriage



Lesbians usually have more knowledge about the lesbian and the negative nature of the clients than most men.

by ordinary standards, the couple found that it surprised their own minds.

Very common these days too is the happily married woman who enjoys lesbian activities from time to time, a practice that has grown out of the wife-swapping or swinging parties now becoming more popular all over the country. These women are not lesbians in the usual sense; they do not seek love relationships with other women, but they do find sex with other women pleasurable. They indulge in these activities without guilt, often in the presence of their frostbaking husbands who derive sexual enjoyment from the sight of two females arousing each other.

The prevalence of the bisexual female swinger

today indicates some degree of hope for general acceptance of female homosexual activities. However, it is the lesbian herself who needs to be better understood, not cured or transformed, but accepted for what she is and allowed all the advantages accorded to the so-called normal persons in our society. Lesbians do need to be helped, not helped to reingrass their behavior, but helped in finding their way in a world which still regards them with suspicion and hostility. The battle for acceptance of homosexuals, both male and female, is being waged right now. And it is a battle which deserves the support of everyone, straight or gay, who believes in the fair and equal treatment of all human beings.



In most Indian plays, one woman assumes the dominant role, even though she may otherwise be completely feminine.

THE INTRIGUING COMPLEX MOST WOMEN HAVE ABOUT THEIR SEXUAL IDENTITY IS A UNIVERSAL PROBLEM—
SOME FEMINISTS SUGGEST THAT THE INTRIGUING FOLLY BY WOMEN WHO ARE ALSO LESBIANS CAN BE BIASED.

ARE LESBIANS *REAL* WOMEN?

BY J.T. SHERMAN

One of the most mysterious persons on the face of this earth is the lesbian. Even she is not entirely sure of who she is—or what she is. The legend of Sappho has been handed down shrouded by such mystic, but less modest counterpart has come to believe much of what has been written and whispered about her. The average O'Leary, therefore, emerges as a elusive creature



Men men feel that when two women have sex together, they must naturally belong to every male-female interaction.



Such needless unhappiness could be avoided if every uncelled woman were free to enjoy whatever sexual involvements she wanted.

somewhere like a sex firm, a Jerry-and-Hyde woman at reasonable sexual appetites who appears feminine during the day but at night turns into a buxom, black-leather-jacketed bimbo with no enormous couple and bulging, steaming thighs. The truth is, there is no stereotyped lesbian. She is often confused, bewildered, angry at her own desires—and sometimes she doesn't know she's a lesbian at all.

"So little is known about lesbians that even we ourselves are caught up in the myths and stereotypes so persistent in our society," write two lesbians, Del Martin and Phyllis Lyon, in a recent issue of *Ms.* magazine. "These stereotypes are based upon the false assumption that the lesbian is fast and forward; sexual in all her

thoughts, desires, and actions. What people fail to realize is that being a lesbian is not merely indulging in physical acts of lovemaking."

"For the woman involved, it is a way of life, encompassing her whole personality, one fact of which is, of course, her sexuality. For her it is the expression of a way of feeling, of loving, of responding to other human beings," they conclude.

Yet, what is a lesbian?

She is thought to be a woman whose "primary erotic, psychological, emotional, and social interest is in a member of her own sex, even though that interest

when, to her horror, she suspects that her sexual yearnings are directed toward other women. With such feelings being made her, the lesbian is often tragic. Many times she is capable of only partial sex. She cannot perform caressings on her partner, but can only be the recipient of sexual attention. According to some authorities, a number of lesbians never have sex at all. The lesbian, then, is usually wracked with feelings of inferiority and confusion about her gender.

The truth is that the infidelity complex among women is universal. There are no Amazons, no true matriarchal societies where women are boss. Writer Vivian Gornick describes women in this manner: "By my definition," she writes, "woman is an outsider. A

difficult notion generally to digest, as woman occupies one half of the race, constitutes an entire sexual category, cuts across all cultures, classes, and conditions, and often occupies positions of honor within those very circumstances in which total rule is exercised, a never-think-of-it rule."

Dyl Toggenburg, in the *Los Angeles Times*, recently pointed out the low status of women in various other countries. In Arab families, "Marriages are arranged, brides are bought, polygamy is a legal alternative and a man can divorce his wife simply by saying three 'I ch-want thee!'"

In Bangladesh a husband "may take a second wife because he has learned it is cheaper to take a second wife than to have a servant." In Thailand, women pose as men because they earn more money, 20 cents a day



A woman who prefers making love to other women may be pretty and feminine, the opposite of the stereotyped "bad dyke."



These are, of course, some lesbians who fit the stereotype, driving motorhomes, getting tattoos, or being obviously gay.

more. In Japan men are suspicious of college-educated girls and won't marry working girls on the belief that they won't have enough time for household chores. In Russia, women work alongside the men, but the men are sexism and crude toward them despite propaganda urging men to be chivalrous.

Until the end of the First World War in America, women were considered neutered by men—and by themselves. Prior to that time it was considered anti-dyke for a woman to enjoy sex. This pressure was so strong that many women had Oophorectomies (surgical removal of the uterus) so that they would not get carried away in bed.

"From this background," write Marin and Lydon, "women started the long, and still not completed, fight to regain control of their bodies, the fight to be complete and full, natural sexual beings."

The lesbian, however, still has problems. The founders of the Daughters of Bilitis picture her thus: "Imagine a young woman 30 years old finally sorting out her feelings, her emotions, her sexual responses only to find that they all point toward the fact that she is a lesbian. At the same time she will find that she is considered vulgar, unnatural, and sickly; a man-hater, a woman-hater, masculine and hard."

The alternatives have been few to such women—and will be today. A young woman of 18 doesn't know how to make love to another woman. Usually her first

experience it with a man. According to a study on "Sexual Behavior of the Female Homosexual" by Dr. Muriel T. Sagar and Dr. E. R. Roberts, more than three-fourths of the lesbians surveyed had experienced heterosexual intercourse. For the majority, the encounter between the ages of 20 and 29 and was primarily done in a spirit of experimentation rather than a feeling of strong sexual arousal.

Lebian sexuality is not much different from other women's. They go through the same feelings, the exciting stages of foreplay that lead to heterosexual coitus. They can seek and find sexual gratification in many ways, limited only by the imagination of the persons involved. The only thing lacking in a lesbian relationship is a penis.

The three most common techniques used in lesbian lovemaking are mutual stimulation, cunnilingus, and

tribadism. The use of penis substitutes is rare, according to all studies (and there haven't been very many) of lesbians. It has been found that the penis, or penis substitute, is not necessary for a woman's sexual gratification—the fact may make many men extremely unhappy. Probably, most lesbians have tried the dildo, or substitute penis, but have quickly discovered that despite what it was found to be unnecessary for sexual stimulation. As one lesbian declared, "If I wanted a penis for sex, I'd get f---in' live one, not a fake."

Another technique that is rarely used by most lesbians is analingus, the use of the tongue in and around the anus. The finger of one partner can be used to stimulate the erogenous zone.

CGenerally, lesbians may obtain sexual stimulation, manipulation of the clitoris, increasing the lube, and/or penetration of the vagina by the fingers and cunnilingus.



Lesbians perform masturbatory acts, manually or with dildos, that are the same as those employed by heterosexual women.



These are other lesbians (but they are rare) who have the same aversion for the large female breast as do straight men

Cunnilingus is the stimulation of the clitoris, the labia and associated vaginal penetration by the tongue of the partner. Both women can do this simultaneously at a "69" position. Tribadism involves one woman lying on top of the other, much like heterosexual coitus, followed by up-and-down movements that stimulate the clitoris of each. This is the hardest technique to master for lesbians, but it seems to fulfill the role-playing (boy-girl, batch frenzied) in lesbian sexuality.

Lesbians are still outcasts in our society, but they are being heard with more tolerance than in the past. Like women in general, Ms. Leibman has a long way to go before society accepts her as another interesting facet of

its composition. The lesbian herself needs to understand what makes her the way she is. It might turn out that she could be man's—and woman's—best friend. ■■■

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FEMALE HOMOSEXUALITY: MYTH vs. REALITY

By Dennis Merrill

Many misconceptions regarding lesbianism are accepted by heterosexuals because the truth about female homosexuality is not known. A practicing lesbian, Ms. Merrill exposes many untrue conceptions about girls who love girls.

Throughout our history, except for a few rare occasions, female homosexuality has existed under a dark veil. Even when the subject of male homosexuality was openly discussed and male homosexuals were accepted as respected members of society, female homosexuality was mostly ignored. There are many references of a sexual nature to the love of man for man in Greek writings, only the voice of Sappho states the case of the woman who loves another of her gender.

The heterosexual male has been the worst offender in ignoring the lesbian and in creating myths regarding her behavior. This is largely due to the unbending attitude most men have toward women who exert their sexuality. By viewing the lesbian as something less than a woman and as a supreme challenge to manhood, it is



Masturbation and copulation (commonly called "fornication") is a frequent technique lesbians use to reach fulfillment for simultaneous orgasm.



Fathers claim they are better flyers than men because they know where to land a woman, but a man can learn this, too.

often possible for the heterosexual male to bolster his image of masculinity, of being a "real man."

One of the most common advances made by a heterosexual male to a homosexual female is and has been "I bet you wouldn't be this way (etc.) if you let me make love to you." The type of man who makes this kind of pass is generally unaware of his image of manhood and feels that he had to chose it. At a friend's club, states, "God's gift to women." Keeping this in mind, we study the myths, their purveyors, and the possible retinues which give birth to fantasy.

You can spot a "flier" a block away. That is a person which has been (ostentatiously) dressed out

by men and women alike. Meant to be indicators of good perception, it merely verifies the elevated fear each person has of the unknown (i.e., anyone not like oneself). The folly of such macho "perception" is as visible as it is when a person says, "I know a person when I see one." It is charming godlike wisdom, the ability to spot an exhibitionist, a right, a child molester or a homosocial relation at a glance.

How does one "spot" a flier? Perhaps the most non-feminine woman you see is completely heterosexist, but merely afraid of wanting out from her protective cover of tailored or sporty dress and unimpeachable appearance. Ironically, the urbane ultra-feminist office lady may have a female lover. There is no way of unquestionably determining the nature of another per-



Although one woman may dominate in a lesbian relationship, it is seldom that either woman plays a "male" or "female" role.

son's sex life unless that person tells you. The exceptions, in this case, are those women who flaunt their homosexuality in public either by dress or action. These women will most often be found hanging around the love of a so-called "gay" bar, their home away from home. Their obvious homosexuality is a defense mechanism used in the hope of warding off the pain element of being sexually harassed as well as a statement of inability to cope with it.

Leathous "love" women because no man wants them.

While it may well be more comfortable for the average heterosexual to blindly believe that this myth is fact, it is not so. There are many attractive and talented female homosexuals who are greatly desired by men,

enjoy male compensation, yet choose to love women. Physical endowments or the lack of them do not give a lesbian, any more than body build reflects capacity for motherhood or the totality of being.

All lesbians have men

This myth would be more valid with two major alterations: the deletion of the absolute all and replacement of the more applicable word *few* in place of *late*. The statement would then become: "Lesbians have men," which, even though it may have more of the ring of truth, does not absolutely apply.

Fear sprangs from uncertainty—the "You-can't-care-less-to-be-a-lethal-duty-lam-ess" attitude; that's quite oftenナンセンス. Basically, this statement is no more justifiable than its counterpart, "Men hate lesbians."

There are women, hetero- as well as homosexual, who say they have none. They sometimes use these three words much like cayenne pepper in spicing up a conversation, thus providing a volatile by which they can release frustration. It is here we recognize their barely concealed fear, the apprehension of accidental pregnancy, the suspicion of being used by a relative, or an inconsiderate lover or husband, the growing frustration left when a woman is not fulfilled. Many lesbians have had sexual relations with men and, if such be the case, either fled in their fear to another woman or merely chose the shemale (through society coerced) way of love.

The lesbian who is a virgin极少as heterosexual relations are concerned has, quite often, a more deeply rooted emotional disturbance than the frightened male confidant nonsense homosexual female. In many cases the woman's anxiety can be viewed as a flight, not a choice, and she is generally the most optimum, some—estimate, that among the homosexual community. She is, in truth, afraid to be a "woman."

All lesbians are older at one time or another. This gem was dredged up from the ashes of psychiatric myth which also gave us "penis envy" and "a woman is not a woman without a man." The basis of this myth appears to be the notion that a female cannot possibly be sexually satisfied if she is not enjoying the gratifying and "natural" rhythm of penis-in-vagina. While it is true that artificial penes and other surrogates are occasionally used by many women regardless of sexual prefer-

ence, it is not to be considered the norm in a lesbian relationship. When we remember that a lesbian is a lesbian because of her sexual preference for a member of her own sex, why then would she expect a foreign element (the artificial penis) into her relationship? There are, however, moments when a dildo or vibrator is used, not so much for the feeling of a man, but for the novelty and feasibility aspect of such use.

The most glaring fallacy of this myth is, again, the use of the word "if."

Leathous really does what pleasure & women

This myth can be linked to an invisible hand that flows daily at "gay" bars and certain lesbian households. Although fallacious in basis—that a female can satisfy a female better than a male can—it is the context with which the reverse lesbian attacks "straight" men.

Sexual satisfaction is a mental as well as physical matter. Not every man or woman considered a great lover by some one person will always be able to satisfy sexually. In the abstract, it is a matter of tasting, of feeling, of need, and of personalities.

Some women feel themselves more sensitive to a female body and can take their digital or oral manipulation very slowly in the other woman's need. At another time they may be engaged in similar acts and require huge or no response. This is also true of male-female relationships. The very notion that members of the same sex can satisfy each other more than members of the opposite sex is as unnatural as the underlying advocacy of worldwide heterosexuality.



Most men would be surprised to learn that the gay office flit could be someone who practices sex with another woman.

Lesbians who play the male role would rather be men.

Here again, there are degrees of role playing, and who is to say what any one person would rather be? We don't hear much about the sometimes-conscious role-reversed heterosexual marriage, wherein the male behaves like the passive housewife and the female acts out the part of controlled husband. No myth has proliferated about who would wish to be what. Aggressive women, no matter what their sexual preference, are considered to be unnatural. Aggression is an inherent human trait, not the sole characteristic of the male.

It is unthinkable to believe that two women who live together and enjoy each other physically would fantasize their relationship as anything other than female-female, a heterosexual union, although there are exceptions.

To concur with the erroneous reasoning that the "feminist" would rather be a man, is a male fantasy. In effect, men who believe that women want to prevent gender also feel that the male is the superior being—ego-may over aggression, particularly by a lesbian, is seen as usurping the male prerogative.

We have discovered that a few of the myths concerning female homosexuality, myths fueled by hetero and homosexuals alike. Peering into this fantasy world with depth-oriented glasses, we see the chess game being played under the table. Luckily there has not, as yet, been sexual checkmate. The truly mature conclusion of the game would be for homosexuals and heterosexuals alike to develop tolerance, and then go about the business of living what they must live—without creating myths to justify it.



For a lesbian, sexual pleasure with a woman is more important than a wild male experience with any male.

by Adrienne Smith

The Daughters of Sappho



Male homosexuality seems to be the "in" topic for many movies, plays, and TV dramas today. But it's seldom you hear a nationwide reference to lesbianism. Why does it still remain hidden in shadow?

There are many psychological theories as to why women become lesbians and why lesbians behave the way they do. While it may be true that many homosexuals are disturbed people, many experts believe that such disturbances as they show are common to all people whom society rejects. In the words of one commentator, "People tend to judge themselves as they are especially judged by others. Consequently, if a woman meets with hostility, suspicion, and disdain when her lesbian tendencies are revealed to her heterosexual friends, she will find the process of self-acceptance painful and perhaps impossible."

Many heterosexual women have had homosexual experiences. Kinsey discovered that one-fourth of his sample had had sexual contacts with other women by the age of 20. Most heterosexual women who engage in homosexual relationships limit themselves to situations which they feel they can handle. They may evade partners who become too demanding or possessive or who in some other way inhibit their heterosexual contacts.

Suppose the initiation of a lesbian experience is the direct result of a difficult relationship with a man. This was true in the case of Anna C., a well-traveled and well-educated woman of the world. She relates the following story:

"Once while living at Princeton, I did have an affair with a woman. That was because I was terrified of becoming pregnant. I had had a nasty scare in Norway. I was having an affair with a Norwegian and he wouldn't use a contraceptive. That sort of pregnancy scared me off sex with men for a long time.

"I met my girlfriend in a cafe in Paris that is especially for women. I thought that I would like a girlfriend because I needed sex but at the same time did not want a man. Sex with a woman is, however, much less complete than sex with a man, especially if one of the women is trying to be the man. This was true with my girlfriend. She became terribly possessive and jealous about my relationships with other people, men or women, so I gave her up. I could still probably be attracted to a woman, but I would be worried because I would feel as if I were being unfaithful to my boyfriend."

Some women like the pleasure which they attain with lesbian contacts. A 48-year-old woman, the mother of two children, tells the following story:

"I've not usually attracted to members of my own sex, but as two occasions attractive women have made advances to me. On each occasion I wanted the experience and found it tender and enjoyable. It was especially good from the physical standpoint because oral tenderness is just what I need."

Some women have their first lesbian experience as part of a group scene. Such was the case with Mary K. "We were at a swinging party," she relates, "and I felt tired. My partner suggested that I lie down for a while. I did but soon some of the other girls joined me. Soon some men came in and we traded partners again. It was a very satisfying experience."



Many lesbians believe that they are more natural than men, and that only they really know how to perform satisfactorily.



"Body play" stimulation of all موجودون women may be more natural in lesbian relationships than in heterosexual unions.



Because lesbians can't perform sex without the use of a slide, oral caresses of the entire body are often employed.

Those women who enjoy homosexual relationships in the context of a basically heterosexual orientation usually do not suffer from society's basic infatuation or "homophobia." However, women who are exclusively homosexual often do suffer. In the words of Sandra Moberman:

"A woman who arrives at the conclusion that she is almost exclusively homosexual must also arrive at the realization that her life will be quite different from that of the majority of women. She will not marry, she will not have children, she will be forced to support herself financially for the rest of her life, she will probably have to make a secret of her sexual orientation as far as employers, workmates, and certain social contacts are concerned, the selection of sexual partners is limited, and the chances of finding a secret and loving relationship in which sex plays its part are for less than half of the heterosexual."

The case of Sarah, the daughter of an alcoholics attorney, is a case in point. Sarah first became aware of her lesbian tendencies when she was very young. She had begun to think professionally and had met her girlfriend at a risk where she practiced. "One afternoon we were at the children's sit-in on rock, and I was changing my boots," Sarah says, "my boyfriend got stuck and she came over to unstick the boot for me, and while I was leaning over, she just kissed me. It all seemed quite natural."

It was at this point in her life that Sarah came to realize the exclusive nature of her homosexual orientation. At one time she had a six-year relationship with another woman which was blighted by jealousy because the woman was bisexual and married.

Sarah maintains that married women will seek a lesbian partner through boredom, boredom with their husbands in loves and boredom with empty marriages.

after the housework is over. Sarah is appalled at the notion of transformation there is about lesbian lovemaking, especially the belief that all lesbians would choose. She says:

"It used to be considered that lesbians attach a great deal of importance to affection rather than just the normal physical side of sex. The softness, touch of the body can be as full of meaning as sexual intercourse. I have never met any lesbians who are chaste. A woman who wants another woman does not want an evolution of human."

"I once had an affair with a nymphomaniac. She was bisexual and she loved sex," Sarah continues, "she told me that the first silver had the satisfaction from a man that I could give her. Let's face it, a woman has a much greater control over a long period of time than a man, and with someone as highly sexed as a nymphomaniac, this is important."

"Sexually," Sarah elaborates, "lesbians are more sexual than men. That is, the body play, the manipulation of every nerve ending is much more than it would be in the heterosexual relationship. A number of women have complained to me that men, once they have had an orgasm, couldn't be less interested in a woman's pleasure."

"Many men are not aware, for example, of how sensitive a woman's back is. The nerve centers in the small of the back are very sensitive, much more so than the breasts, which many men make such a fetish out of. You can work a woman up to a tremendous pitch by caressing the body, gently, sensitively."

"There are," she goes on, "many variations of the theme. Other areas which excite the woman are the back of the knees and the thighs, also behind the ears and the neck. It depends on the individual, but I would say that the average woman needs 45 minutes of love-play before she reaches her peak."

Because black and white are the least complicated colors in the world, there is an insistence that everything be seen in those terms. This accounts for the rigid cultural insistence on masculinity and femininity. Those who confuse the issues by physically defining males of their own sex are made to pay for their "sins" by becoming the target of ridicule and hostility.

The endless pathological theories as to the etiology of homosexuality have enlightened a few but, for the most part, have further confused an already-confused area of human activity. The very fact that homosexuals are studied by psychiatrists has convinced the general public that they must be disturbed.

Such theories as heredity and injection of one parent, the parent's wife for a child of the opposite sex, narcissistic mother, penis envy, castration fear, and others may have some validity. However, in the opinion of some experts, the homosexual "disturbance" may be as easily traced to the汇报ed need to fit into an antagonistic community as to childhood experiences.

Self-acceptance is the ultimate positive factor in a member of a minority group. Once a person has become aware of himself and has wholly accepted himself, he becomes a little less sensitive to nonacceptance. By a major criterion of the society in which he lives. However,



Dildos, in fact, are probably used more by lesbians with strong heterosexual backgrounds; women "need to be real things."

the two are so correlated that it is an exceptional person who may do the former without the latter.

It is evident that the homosexual attraction is neither rare nor to be excluded from the lives of heterosexual women. There are few signs that the heterosexual women who reported homosexual behavior did so with accompanying guilt feelings. Certainly, the hysterical attitude which is common in the heterosexual male's attitude toward male homosexuality is not evident in the case of women and lesbians.

Probably women do not need to cling so desperately to their sex's stripe as men do. In the opinion of one psychologist, masculinity and femininity come at two poles. She sees it as far easier to move to the other pole if you are a woman than if you are a man. This accounts for the fact, in her opinion, that the phenomena of transvestism, transsexualism, and homosexuality are more in females than in males.

She also feels that this explanation has relevance to the fact that female homosexuality is more socially

acceptable than male homosexuality. Female homosexuality has rarely been a punishable offense, thanks to the "feminist" of Queen Victoria. But there are more profound reasons which contribute to a larger public acceptance of lesbians, many of which can be traced to the "glove hypothesis" of Virginia Prince.

The lesbian is less likely to accentuate her homosexuality publicly by adopting masculine dress and manner. The "camp" manner and behavior so often displayed as a defense mechanism by male homosexuals have no real parallel in the lesbian world. Even if the woman does adopt the "butch" mode of dress, she is still likely to be assumed if it is relevant at all to her success in the business world.

Even though the lesbian has not been robbed of her masculinity in the same way that the male is robbed of his femininity in this society, she is discriminated against in many ways. Very often she

'THE NEW 'GAY' FEMALE

By Stanley M. Clark

Tired of being demeaned and scorned, the lesbian of today is trying to change her public image and to recruit new members.

They are tired of derogatory names like "dyke" and "lesbo." Today, they call themselves the Daughters of Bilitis, the Sisters of Sappho, the Lesbian Liberation Front and Radical Lesbians. But, whatever they choose to call themselves, they are the New Lesbians, homosexual women who are tired of society's prejudices against them. Unlike their homosexual sisters of days gone by who did everything in their power to hide their sexual identities from public view, the New Lesbians are unabashedly honest, open and "upfront" about their sex lives and are seeking out confrontation with the "straight" to talk over what lesbianism is all about.



Oral stimulation is only part of the erotic repertoire that lesbians employ to bring their partners sexual gratification.



Although more older is the *Bilis*, or certified prostitute, is used by some lesbians to give and receive sexual satisfaction.

Of all the New Lesbian organizations, the most successful and powerful is the Daughters of Bilitis. Founded in San Francisco in 1955 by two lesbians Phyllis Lyon and Del Martin, the organization was named after Bilitis (pronounced "BULL-EE-tis"), a princess of Sappho, the lesbian poetess of ancient Greece.

The Daughters of Bilitis was once entirely underground. Today, it is not only aboveground but one of the major "establishment" homophile groups. The organization has offices in virtually every major city and a lot of small ones like Mattapan, Massachusetts and El Cajon, California.

The predominant theme of the Daughters of Bilitis is

one of goals militancy. The New Lesbians aren't going to flinch back as did radical war protesters, but they are going to do a lot of talking with a lot of people, mainly women, to alter this society's attitude toward the lesbian. To further this goal, there are lesbian study centers in both Los Angeles and New York and other meeting halls to bring together all women who have any questions about homosexuality. One of the other major trends in the homophile movement is the establishment of chapters specifically for the homosexual. The most famous, and first, was that begun by the Reverend Troy Perry at Hollywood a few years ago.

An article in the *New York Times Magazine* of



Although some lesbians want to change their public image, the fact is that society at large is not ready to accept many of their homosexual practices, and many heterosexual women are not prepared to perceive lesbians as just their equals.

March 28, 1971 told about the opening of the Daughters of Bilitis center in New York City on the Fest of the year. The upstairs hall leased for the organization is at 141 Prince Street on the lower side of Greenwich Village. The left is large, described in the article as enormous. It covers about 4000 square feet and includes a meeting hall, kitchen and library. It is decorated in the organization's colors, red and white, and was completely unadorned by the membership except for the plumbing which had to be completed by a borrowed contractor. The whole thing is a victory both for Lesbian Liberation and Women's Lib.

The opening of the center was no secret. In fact, the leaders of the cause hoped that it would make a big splash in faddish New York where, the season before, Radical Chic had been championed by the conductor of the New York Philharmonic, Leonard Bernstein, and a dozen of Park Avenue sophisticates.

Among the guest speakers at the opening of the center was Ty-Gonee Adesoro, one of the more well-known Women's Libberarians. Miss Adesoro suggested that

even bisexual women should wear "I am a Lesbian" buttons in support of the gay cause. Another speaker, attorney Phayene Kennedy, was firmly in favor of lesbian adoption in order to help many usually confused women to "come out" and assert their homosexuality.

One letter read by Daughters of Bilitis president Ruth Simpson delineates the tragedy of so many lesbians, a tragedy the New Lesbians hope will be eliminated by their organizations. The letter was from a 16-year-old girl who was afraid to let her parents know that she was homosexual. "I had been using drugs as a cover-up until I realized I was a homosexual. My high school counselor told me to tell my parents, but I just couldn't. My parents still haven't accepted the fact that my older brother is gay. I would like to come out because it would relieve all these tensions I have."

Phayene Kennedy replied with what is becoming a stronger and stronger stance among lesbians: basically those lesbians must replace all of the myths and prejudices of the past. Miss Kennedy was quite firm: "I



The "New Lesbian," insulated by society's attitudes, would only go to sleep to provide her form of love with few hostile peers.



Sexual acts between lesbians who are aware of each other's orientation never can involve hardness and fondling of the breasts.

Hollywood has emerged today as the first city in which homosexuals are attempting to join together in order to establish a political and social presence in the march of the category at large.

Hollywood's homosexual population has become courageous enough to stage occasional parades down Hollywood Boulevard with hundreds of homosexuals, both male and female. They dress in costumes and carry signs of every description. The common message is "Gay Power," "Power to the Gays," "Gay is Good," and "Gay is Proud." If nothing else, the parades have made an impact on the population both of Hollywood and

the larger community of Los Angeles, which has come to expect practically anything from its decadent suburb.

Through all of this, what the New Lesbian is equally concerned about is that her image will not remain so negative as it has been. She is becoming more aware of her needs as a person and feels assailed by society's many spoken and unspoken rules about so-called "maternal acts" and "maternal feelings." For too long, the female homosexual was thought to be a woman who dressed in men's clothes, smoked cigars, talked with a throaty, barry voice, and waylaid men as if they were enemies.



The mouth, as employed by a lascivious lover, can become a highly stimulating organ of sexual pleasure for both women involved.



Heterosexual women experiencing lesbianism for the first time discover that many of the techniques of arousal are exactly the same as those used by men. This familiarity of many acts makes the transition froming out into homosexuality easier.

A few years ago, a film called the *Children's Hour* delineated the plight of the lesbian very well. Two women living together in a small town were judged by a judgmental child who made the suspicious adults believe that they were lesbians. The resulting emotional trauma destroyed the two women. Today, lesbians are talking one another and the world that it's time to get rid of all those misconceptions. After all, as many as ten percent, perhaps more, of all the society's women may be lesbians!

So, has lesbianism come of age? Many psychologists and social commentators feel that it has. It's only a matter of time until the press and other news sources

begin to report the daily activities of the many New Lesbian groups like the Daughters of Bilitis. Most of the guilt and suspicion involved in lesbianism has come about precisely because of society's勘验ism.

Psychologists like Phyllis and Edward Kornblum believe that once society's many rules and prejudices about lesbianism have been altered and removed, we may find that the lesbian is neither so different from the rest of us nor so "twisted up" as the popular stage world have it.

In the future, the emergence of the New Lesbian may result in legalized lesbian marriage, lesbian couples adopting children and society's granting many rights it now denies to the lesbian. Let's hope that this new lib-erality is close at hand! ■■■

BY CAROLINE SCHAEFFER

BROTHEL



Homosexuals, our percentage approaches another 100% in incidents

Many students of sexuality, including Dr. Frank Caprio and such earlier investigators as Lombroso, Moë, Marmorek, and many others have stated that prostitution is popular in houses of prostitution which service men. But, more in line with this deviation are the brothels which supply homosexual partners to persons with homosexual tastes. Those which cater to lesbians are called "Temples of Sappho."

One writer (male) so one of these "temples" describes it in the following manner:

One of these "Temples of Sappho," in Peru, catering to women clients, is lavishly furnished. A bar occupies a portion of the lower floor where alcoholic beverages may be obtained. The lesbian services are served in transparent, sex appealing undergarments and stimulate their women clients with appealing gestures. Private rooms in an upper floor are devoted to sexual liaisons which follow the preliminary acquaintanceship in the cocktail lounge. The walls of the rooms are decorated with pornographic paintings and etchings of nude figures depicted indulging in a variety of sexual acts.

The "temples" offer their patrons a wide variety of lesbian services, including microcosm in the use of a penis substitute, mutual masturbation, tribulation and caressing. Many of the clients are thought to be passively homosexual. However, as the brothel which caters to their needs they may become active, thus further gratifying their homosexual needs.

It may seem paradoxical that many women who attend to the needs of men are chiefly homosexual when their own needs are concerned. However, we have (in addition to the evidence of psychologists) the word of Polly Adler, the well-known former "queen," to bear that our Mrs. Adler says, "Honestly, I had a few boyfriends... It's often best and that a prostitute becomes so used to being treated by men that she turns to a woman for tenderness. Maybe so. I have no figures on the incidence of female homosexuality, but it's my observation that it occurs in every walk of life."

It is difficult to determine whether or not homosexuality occurs more frequently in brothels than in other areas of life. The story of one prostitute whom we were fortunate enough to be able to interview illustrates the need some prostitutes experience for female love.

"I come from a typical lower-middle-class home," Susie told the writer. "My mother worked steadily and was usually too tired to spend much time with us girls. There was little of us. My father worked steadily, too, and he got laid off as a result of some union negotiations. Then he started staying home all day—and drinking."

"One day I came home from school, the same way I always did, and started dinner. My father came into the kitchen and started staring at me. He was staring right at



Paradoxically, many writers who stand to the sexual needs of men are hampered where their own needs are concerned.



A Indian wife may be experiencing a compulsion to be the aggressive leader that can be relieved only with another woman.

Until quite recently, the general assumption among the lay public (and by many behavioralists who should have known better) was that the female homosexual was a much rarer animal than the male. Masculine "queens" might be lurking anywhere. It was even fairly well known that an occasional invert might have spread himself into marriage, the better to hide his perceived shortcomings from the world.

And if the awesome percentage of men who have performed homosexual acts was a secret from the public (Kinsey's study revealed that approximately half of the adult male population of America had, at that time, performed some homosexual acts), at least it was accepted that they were common.

The citizens of America, and in particular those

a study conducted in New York City several years ago, estimated the incidence of overt or latent lesbianism in marriages he had studied, at "possibly approaching fifteen percent." But that means that about one out of seven wives and mothers would rather "make it" with another woman than with their lawful husbands.

Martha P. is a mother, a grandmother, a happily married woman—and a practicing lesbian. For most of her married life, though, she lived in abject misery, hiding herself for the "unnatural" drive that made her perform acts which she believed sinful, and continuously fearful that discovery would mean divorce and disgrace in the eyes of her family and the community.

Martha's first sexual experience of any sort was with another girl, in the dormitory of the all-women's college she attended. At the age of twenty, she was initiated into sexuality by the hands and tongue of a loving female schoolmate.

The experience brought her tremendous physical pleasure—and a strong hating directed at herself. So intensely did Martha react against the experience that she dropped out of college (though she did, eventually, return to college and complete her education) and accepted a marriage proposal from the first man to offer one. She hoped that marriage and children could wipe away the stain of her lesbian transgression.

To call Martha's husband a sexual bore would

be an exaggeration, although many would consider him that by modern standards. But this was in the time of the Second World War, and a great many men still believed that the female sex urge was much weaker than the male's. Martha's husband assumed that she was capable of little sexual appreciation, and would prefer their sex acts together to be brief and infrequent. By hurriedly through their sexual performances, he sincerely believed that he was doing her a favor. In this respect, her husband was even behind his own usually belligerent times. Any valid sex book of the period would have informed him of the necessity for prolonged foreplay to stimulate his wife's "lesbian sex drive."

In all other respects, Martha's husband was a kind man. Life with him, disregarding sexual matters, was at least tolerable, and Martha was enjoying the development of their children. She might have continued in this fashion until death ended her sexual deprivation, had not her lesbian drive reasserted itself when Martha was thirty.

She had stopped by a neighbor's apartment to chat, on the way home from a shopping trip. The neighbor was a physically attractive woman, fairly young, of lesbian orientation—and in the process of changing her clothes preparatory to leaving her apartment. Many women have little or no reluctance about dressing before other women. Martha, still submerging her strong lesbian drive, suddenly found herself alone in a bedroom with a naked and attractive, virilely woman, one who



Women who require an original lesbian sex act are more common than one would think. More liberal than homosexual, these women tend to continue having sex with their husbands while, at times, being allowed to have relations with women.



The Women's Liberation Movement has given a number of women the courage to assert their homosexual desires.



Since women usually enjoy a great deal of foreplay, lesbians often devote much attention to arousal through touch,

brushes and stockings. And I'll say, 'What a maniac, like, this little chick with me, this little sissyish thing, I could protect her!' Like, I could beat the shit out of the other guy! Nowadays when I go out on the streets, I have to rely on myself completely, and I still go through an apprehensive feeling, a little butterflies, when I know I'm going to have to defend myself. I know I have to get that chick in first. I know where to hit him, I know some moves, but I can't help thinking, 'What if he's better than I am?'

Ella's "knowing where to hit him" (and talking as much about it as she does) is more than an expression of her fears about men. She has a deep-seated hatred of men. And along with that hate, goes a fear, a fear that you can see in her crystalline eyes, a fear which tells you she doesn't want to hurt so much as she wants to avoid being hurt. To Ella, the masculine world is a dangerous place.

It would be easy enough to write off Ella's concerns as the ravings of a frightened non-hater trying to justify herself. But it's just not as simple as that—Ella is intelligent; she is sensitive. If much of what she says consists of observations in reverse, there is still a kernel of truth in it.

Ella is reverse of the role that men have in the society—a little unreasonably, perhaps, but not without reason. It's difficult for her to see the drawbacks involved in the man's gifts, but that does not mean that she is wrong when she points out the woman's prob-



Many artists have illustrated the fact that gay lesbians sometimes work closer by holding their bodies together.



Despite popular belief, many women have chosen lesbianism, and can never be surprised that heterosexuality is desirable.

atives, we can have sex with people of the same sex, or people of the opposite sex, maybe ten people—or whatever sex. If people were allowed to get gratification anywhere, I think we'll be on our way to revolution, because it's going to start people questioning every standard and value that they ever had."

If Elena is not quite bisexual—or perhaps the word is "multifromal"—it is not because she hasn't tried. In her teens, she made what sounds like a desperate attempt to enjoy love, American style, but it was all for her. Not only did no skip-rocks go off, but she had to sit back and twiddle her thumbs while a "harmacy little dud" had all the fun trying to defend her.

For a while, Elena lived with another girl, but their love affair didn't last long. The other girl now has a man, whom she loves passionately. Then comes Elena sitting on her porch in blue-jeans, a cut-off sweat shirt,

and short hair. As Little Orphant Annie has done so many times, Elena is sitting off down a strange road in an alien and unfriendly land. But unlike Annie, she knows that there is no Buddy Warbucks who will come to rescue her.

And if he does, she knows where to let him. ■■■

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